



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. X.

BOMBAY MISSION.

EXTRACTS FROM THE JOURNAL OF MR. GRAVES.

An Idolatrous Feast.

April 18, 1824. Having received information that this is near the time of the yearly pilgrimage to Wujerabai, (or Vizeraby,) about 40 miles distant; and, having nothing now particularly requiring my presence here, as Mr. Hall is about returning to Bombay, I resolved, after consulting the brethren, to visit the place, for the purpose of distributing tracts and publishing the Gospel.

22. Having procured a passport, I proceeded in a boat crowded with passengers, to Tannah. In the evening I addressed them for a long time, and prayed with those who were inclined to hear. Passed a very uncomfortable night, and arrived at Tannah in the morning.

23. As Mr. Nichols and his family were absent from Tannah, I spent some time, during the extreme heat of the day, in attention to the schools. Towards evening proceeded a few miles, and by the way, and where I stayed, addressed about 20 persons, many of them pilgrims.

24. In the morning I endeavored to collect the people of the village together, but succeeded poorly. Addressed a few, as I did also at the next village, and arrived at evening in Bhewndy, where a Mussulman yearly festival, in honor of a peer (saint) of theirs, was just concluding. The concourse of people appeared to have been large.

L. D. 25. Being unwell, I remained much at my lodgings; but addressed many who were almost continually coming and going; and also gave away many tracts.

26. Having procured a cart, I proceeded directly to Wujerabai. I arrived about noon, and found many temporary sheds erected by the inhabitants, to be hired. I engaged one for myself. The concourse of people was not yet great. Towards evening, as I was speaking to the people in various places, some of them invited me to the meeting-room in the yard of the temple, erected on a hill. I went up, and taking off my shoes, entered in their style, on the earth floor. They were all very attentive, and I had great freedom in declaring to them the Gospel.

The proprietor of the temple and village is a *gosaavee*, or religious devotee. The woman Wajera, who judging from some accounts, must have been a female warrior, is the fancied goddess of the place. The regular inhabitants are very few, and the vicinity is little else than a mountainous forest. Through the valley passes a small river, the channel of which, in the driest season, contains

only pools of water. On its banks are many hot springs, considered sacred, and devoted to some deity. One is sufficiently hot to cook food in. Bathing in these is considered peculiarly meritorious; and when Europeans use them, the natives are apt to suppose they are paying respect to the gods of the country. Near to one of them is a temple, and large reservoirs of the water for bathing. These venerated places, even the temple, and the faith of their wives, they complained, had been forcibly violated by passing Europeans. Surely if the Christian world can unite their tears for any thing, it should be for such obstructions to the spread of the Gospel. But the foundation of God is sure,—he knoweth them that are his.

28. The day of the greatest concourse. Many thousands spread over the broad valley, worshipping a dead woman, instead of the living God, were truly an affecting sight. Two preaching beggars, inculcating idolatry and abstemiousness, were continually employed in going from place to place, and crying out to the people with all their might. I expected them to oppose me, but, with perfect silence, they permitted me to admonish them, and declare to them something of the Gospel. Afterwards, however, they resumed their labours. I could not but long for heavenly inspiration, and a voice that would silence the noise of the crowd, and sound from mountain to mountain. But, as the Lord enabled me, I acted a humble part, and still endeavoured to be a herald of salvation. The crowd was composed of Hindoos high and low, Mussulmans, Parsees, beggars, drunken devotees, lewd women, and human beings of all occupations and characters, except the worshippers of the living God. Very many were present with their whole families. I spent most of the time every day in addressing the people, and giving away tracts.

May 3. Left Wujerabai. I had given away one thousand tracts, and told many thousands of persons, probably for the first time, that they could be saved from sin and its consequences by forsaking idolatry, and trusting in Christ. May some fruit appear, and my own imperfections be forgiven, in the day of decision.

PALESTINE MISSION.

Extracts from Mr. Wolf's Journal.

Gabriel, a monk of Der-Alsafran, asked me how many times a day we ought to pray? I told him our whole life ought to be a continual prayer,—Rom. xii. 12, Luke xviii. 1 Thess. v. 17. He said that Ephrem Syrus taught that a man should

pray seven times a day, according to the words of David: "Seven times a day do I praise thee."

The Syrians fast twice every week; also fifteen days before Pentecost; fifteen days more in the month of August, to the honor of the Virgin Mary; twenty-five days in the month of January; fifteen days in commemoration of the finding of the cross by St. Helena, and fifty days before Easter.

The liturgy of the Syrians was composed chiefly by Mar-Efram, Yakub Almalfan, and Mar Balai. It consists of prayers to Jesus Christ; and there is an appendix, containing hymns to the Virgin.

Mar-Yakub Almalfan was the nephew, and a contemporary of Ephrem Syrus, (Mar-Efram.) It is related of Yakub Almalfan, that when a child at the breast, he was carried to church by his mother; and upon the bread and wine being given to the communicants, he leapt from his mother's arms, and went to the priest at the altar, who took up the child into his arms, and shewing him to the congregation, said, "this child will one day become a saint in the church of God!" The child then received the sacrament; his mother took him in her arms, and kissed him, and wept! So far the legend of Yakub Almalfan.

Feb. 27. Mustapha, the Kurd, has sent word to the governor of Merdeen, that he wished to make peace with him. The governor therefore went to Akaba, half an hour distant from Merdeen, accompanied by a hundred soldiers, to meet the rebel and to come to an understanding with him. Peace was thus made; and Mustapha requested the governor's permission to send some of his men to Merdeen, to buy victuals. The governor immediately agreed; and Mustapha sent on this pretence fifty of his armed men, one after the other to Merdeen, whilst he himself waited with some hundred men before the gates of the city. The governor, however, soon observed the treachery, and gave orders for all the inhabitants of Merdeen to take arms, and they killed four of the men but the others escaped.

March 1. The Syrians asked me whether it were true that the Pope of Rome has the sign of the cross upon his shoes? I said I had seen it with my own eyes. They were much struck, and exclaimed, "Is not this Antichrist?" There is every day a great inquiry after Syriac, Karshun, Arabic, and Armenian Bibles and Testaments.

March 2. Simon Cananea, buried at Kiryat Kallah, in the territory of Sour, one day distant from Merdeen, is said to have preached the Gospel in Mesopotamia, soon after the ascension of Christ.

The Syrians consider the whole country from Beere to Moussul, as the land of Syria: the Armenians call it Armenia Minor—"A Syrian ready to perish was my father."

March 3. The Syrians, like the other denominations of Christians in this country have a superstitious belief in the power of the material cross, and in the sign of the cross. Bishop Abdalahd spoke as follows, in his own room, to his congregation, concerning the excellency of the cross.—He said,

"Adam was created in the form of the cross; all men are born in the form of the cross; Moses divided the sea in the form of a cross; the world has the form of a cross; the devils are expelled by the sign of the cross; sicknesses are cured by the

sign of the cross; the cross is the ornament of the churches; the cross is the glory of the churches; the cross breaks the chain of a prisoner; the cross is the mark of salvation."

The Syrian Catechism speaks thus of Jesus Christ:—

"The Father is the sun's orb, (Kurs,) Jesus Christ, the Son, is the light, the splendor, the ray of the sun, (shach.) As the rays cannot be divided from the sun, so the Son Christ, cannot be divided from the Father; that splendor which is the Son of God, took a body, and that body became united with the Godhead, as the soul of man is united with his body; so that even on the cross, the divinity was not separated from the manhood of Christ."

A monk upon Mount Sinai, many centuries after Christ, was the first who taught transubstantiation, a doctrine which is now believed, not only by the Pope of Rome, but by all the eastern Christians. They call the mass, kaddos, i. e. "make holy:" the Jews, to this present day, on every Friday evening, and on Sabbath day, bless bread and wine, which they call kiddush, which is the same as kaddos. On the evening before Easter they bless unleavened bread, and wine, in remembrance of their sufferings in Egypt, and this they likewise call kiddush. Our Lord, (blessed for ever,) on the evening before his departure, blessed the bread and wine, and taught us to do the same in remembrance of him—in the remembrance of his sufferings. This has always been my view of the subject.

The Syrians believe there are throughout the world, twelve different denominations of christians, who all acknowledge one of the four chief original patriarchal seats, viz. the patriarchal seat of Antioch, or that of Alexandria, or that of Rome, or that of Constantinople. The Syrian patriarchs take the title of patriarchs of Antioch, and all of them, beside their own name, take the name of Ignatius, from Ignatius, the enlightened, the third patriarch of Antioch. I have copied from their archives the names of the Syrian patriarchs. I understood the lord bishop of St. David's wished to have the names of the patriarchs of Jerusalem, and I gave a copy of their names to Mr. Way, at Mount Lebanon: perhaps the bishop may wish to know the names of the patriarchs of Antioch, as they are found in the Syrian archives; I therefore send you a statement of them.

The Syrian priest Elias at Merdeen, who teaches the children, shewed me letters from the Syrians in India, in which they state that there are in India, 11972 families of Syrians, who have forty-five churches and a half.

It is a striking fact, that the Syrians consider it a sin (haram) to eat those kinds of meat, which are forbidden in the law of Moses.

March 9. Jews, Catholics, and Syrians called on me in the room of the bishop. I read in Arabic, the whole of Matthew xxvii. and xxviii. The Jews read it over again in Hebrew. The Syrians observed that Christ and the Gospel are the all in all with Mr. Wolf; but, with the patres who come from Rome, the Pope was all in all; and the bishop said, "I never conversed so much about Christ in my life, as I have done since Mr. Wolf came to me." The Jew observed, "I must read this whole book."

The Syrian priest Elias desired me to spend the

night in his room, and expound to him and to his family, some passages of the Gospel. I willingly accepted the invitation.

The first question of Elias the priest was "In what does the felicity of the saints who have served Christ consist?" I replied, "Not in meat and drink, but in righteousness and peace, and joy in the Holy Spirit; a crown of righteousness is laid up for them in heaven. There they are arrayed in fine linen, clean and white, which is the righteousness of the saints. The saints have peace beneath, and shall enter into an unbounded ocean of peace; they are brought near to Christ, the king of peace. Now the children of Zion weep, the children of Jerusalem mourn; but they shall enter into the joy of their Lord, and all tears shall be wiped away from their eyes they shall know nothing more of sorrow or of crying; they shall be in that land where all things are new; they shall see God and his Christ, in whose presence is fullness of joy, and there they shall ever shout for joy. They shall be beautiful, for they shall shine as the brightness of the firmament; they shall be rich for they shall possess all the riches of heaven; they shall enjoy a happiness which no eye hath seen, nor ear ever heard; they shall be around the table of their Father and their Saviour, for they are the children of God: there shall they sing the song of Zion without ceasing before the throne of God and the Lamb. For the time of singing is come to them."

I then read with them Rev. xiv. and asked Elias, what do you understand by the angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people?

Priest Elias. That angel is a man.

I. Who is it that now gives the everlasting gospel to every nation, and kindred, and tongue?

The Priest Elias exclaimed, "the English nation is that angel."

Priest Elias produced some Syrian hymns to the glory of Christ, composed by Ephrem Syrus; he and his two sons sang them! I seemed that evening almost in an English Christian family. Priest Elias repeated his request, that I would send him a Bible in Syriac; he has already an Arabic bible. Priest Elias told his bishop, the next morning, the purport of our conversation.

Upon the mountains Omiryan and Asf, near Merdeen, there falls every year what is called manna. The people of the country live upon it; and it is called manna both by mussulmans and christians.

March 8. About a hundred and fifty years ago, the Sultan Murad sent a firman to Merdeen, which contained an order that all those sects which have no religious books should be destroyed. The Shamsia, a sect which is believed to have worshipped the sun, and which was not in possession of any books, were in danger of being utterly extirpated, for they were too weak to resist. The Syrian patriarch bought 100 families of the Shamsias, for 1000 piastres, on condition that they would turn christians, to which they willingly submitted. These Shamsia receive the communion in the Syrian church; but do not intermarry with the daughters of any christian sect. Bishop Abdalahd, at my desire, sent for two of their principal men, and introduced them to me; they were both aged men.

Whoever has the least knowledge of mankind, would immediately suspect the sincerity of their profession of Christianity. I shall relate the questions I proposed to them.

I. What did your ancestors believe in former times, before you came under the protection of the Syrian nation?

Shamsia, (with a kind of enthusiasm.) We believed in God, and were the friends of all men.

I. Why are you called Shamsia?

Shamsia. This was our name.

I. What do you believe now?

Any other christian of this country would have answered the question immediately, by the sign of the cross, and by saying with a kind of enthusiasm, "I believe in the name of the Father, Son, and Holy Spirit, and but one God." The Shamsia, on the contrary, answered with such a striking indifference and painful coolness, that the Syrians their protectors, were evidently ashamed of what he answered: "In what should we now believe? We believe in God, and in a Christ."

I. Do you believe that Jesus Christ was the Son of God?

Shamshia. Ha! (An expression signifying yes in this country, but used when the party means to tell a falsehood.)

I. Do you believe in the name of the Father, the Son, and the Holy Spirit?

Shamshia. Why not?

The bishop then desired them to make the sign of the cross, which they did with a kind of grimace, and without saying as the other Christians do, "In the name of the Father," &c.

I addressed myself to them in a manner that must have shewn them that I believed them to be idolaters, and preached to them Jesus Christ, who shed his blood for us! And I asked, if they were indeed christians, why they should hesitate to intermarry with Christians? There was no reply.

Bishop Abdalahd, who is enthusiastically attached to his Syriac language, observed to me to day, "God speaks in Syriac, Adam spake Syriac, Moses spake in Syriac." I asked him in return, what language the serpent spake who deceived Adam? He laughed. The bishop also declares that the Syrian Christians are the true children of Israel—the root of Christianity. I read to him Rom. xi. 26.

The poor christians here, say that they cannot devote their time to reading and to meditating on the gospel; because they are groaning under the tyrannical yoke of the Turks, who take from them their last penny, so that when a christian gains three piastres, he is obliged to give them all to the governor.

March 10. It is impossible to travel alone from Merdeen to Moussul. The inhabitants of Merdeen always go in caravans, consisting of a thousand persons, and more, all armed; and a caravan even of this strength, is obliged to pay two thousand piastres to the Sheikh of Jallakah, and two thousand again to the Arab Sheikh, at Tai, through whose tents they must necessarily pass; if, therefore, I had waited for a caravan, I should have been obliged to remain two months longer at Merdeen. Had I not had with me some Bibles, I would have gone as a beggar to Moussul, as Lewis Burkhardt did to Mecca; but how then could I have given the word of God to the Jews at Moussul? Most fortunately, however, the governor of

Merdeen, Abdalkadir Agha was recalled to Bagdad, by the Pacha of Bagdad, and Elias Jbn Shadi was so kind as to speak for me to the governor, and he allowed me to go with him under his protection.

On the 10th of March I set out in company with Abdalkadir Agha, the governor of Merdeen, who was escorted by the Janissaries of Merdeen, and by the Arab Sheikh of Jallakha, to whom the governor was obliged to give a large sum of money, in order to be allowed to pass his tents without molestation. I kept myself on the road at a distance from the governor, that I might not be troubled by the Arab Sheikh. To escape observation, I put on the shabbiest dress I could get, and indeed I succeeded in my object; for I went from Merdeen to Bagdad for 100 piastres only, besides the expense of the horses; whilst the Frenchman, whose vanity would not allow him to follow my example, was obliged to borrow money to satisfy the demands of the Arabs, and spent more than 1500 piastres. I slept the first night in the open air, in the village called Harreen.

March 11. We arrived at Amuda, which is inhabited by uncivilized Armenian Christians and Kurds.

March 12. We passed Dara, where, according to the report of the place, Darius fought a battle with Alexander; and at 11 o'clock we arrived at Nisibin, where Ephrem Syrus was born, and where Jacob Nisibenus, one of the venerable fathers of the council of Nice, is buried. In the ruins of an ancient church, I saw his grave; a marble stone is over it.

March 13. We arrived near the Arab tents of Sheikh Satun. It was a beautiful day, flowers and green grass covered the face of the country. Towards the east, we saw the free Arabs, with their flocks and camels, and towards the west a beautiful hill covered with lilies. Jews live here among the Arabs in a state of ignorance, in a state of poverty, and in a state of misery. They are ignorant of their own language, and live not in tents, but in little cottages; and are distinguished from the Arabs by their long hair and black turbans. They are of the Rabbinate sect, and read their Prayer-book, which they call Mushaf, just as the Arabs do their Koran.

March 14. We arrived at Jalakha, the residence of the Arab Sheikh, who accompanied the governor of Merdeen, and even here I met with some families of Jews who are of the above mentioned description. I preached to them in Arabic, salvation by Christ Jesus.

March 15. We reached the Arab tents of Sheikh Tai, a mighty robber; he lives opposite, and near the awful and perilous mountain called Tabl Sanjaar. The inhabitants of that mountain were Syrian Christians, but according to the accounts of an ancient Syrian doctor, Musa Jbn Alhajr by name, they are lineal descendants of the children of Esau, the brother of Jacob. The inhabitants of Sanjaar had been taught by Ephrem Syrus to pray to Christ, the best of parents: their mountain was full of churches: they celebrated the resurrection of our Lord on the Easter-day, and the event of pouring out of his Holy Spirit on the day of Pentecost. They knew the doctrine of the Trinity, and they boldly maintained that Christ was begotten but not created, and that he was Light of very light. In the war with Nestorius,

the inhabitants of Sanjaar boldly asserted that Mary was virgin before, during, and after the birth of her Son, and her Lord. But after all this, the mountaineers of Sanjaar were offended as soon as affliction and persecution arose for the word's sake, for they had no root in themselves. They all—all the inhabitants of Sanjaar apostatized; and wearied of prayer, wearied of their God, and wearied of their Saviour, they became Yezidi—lovers and friends of the enemy—of the enemy of mankind; they turned lovers of the devil, and they are in his service considered to be the most zealous of all the Yezidi. They are now, in the strictest sense, "of their father the devil." Wretched indeed is the harmless and peaceful wanderer who falls into their hands; they rob him of every thing he has, and then put him unmercifully to death. They are robbers, assassins, and murderers, like their father, the devil, who was a murderer from the beginning; but still Jews live among them.

Poor, poor Jews, you indeed live there, in the waste howling wilderness, among those who sacrifice unto devils, and not unto God. A hundred and fifty years are now past since the Syrians upon Tabl Sanjaar have experienced the severity of God—they are withered away. Praises and thanksgivings, and psalms are no longer heard amongst them. My dear brethren how awful is it for you to dwell with such a people. Why do ye not pray that your King may come, even your Redeemer in Israel, that he may bring you out from Sanjaar, and restore you to Sion.

The governor of Merdeen determined to leave Tai before day-break, and to take with him the Sheikh of Tai, who is the friend of the inhabitants of Sanjaar. He paid him 5000 piastres; and for this present, the Sheikh himself accompanied us with a hundred of his Arabs.

March 16. We rode this day sixteen hours, and as very little water was to be found on the road, sixteen of the governor's horses died. We arrived at twelve o'clock at midnight, in the village called Ghergwrea.

March 17. We arrived in the Arab tents called Ahmedia.

March 18. We arrived at Moussul, opposite the ancient Nineveh, situate on the western bank of the Tigris. The Jews call this town Nineveh, and the district Ashur (Assyria.) I was very hospitably received by Mons. Elias the Syrian bishop, who gave me a room in his house.

BAPTIST GENERAL CONVENTION.

In our last Number, we made some extracts from the Eleventh Annual Report of the Baptist General Convention. The following additional particulars are given.

Burman Mission.

The missionaries attached to this mission are, the Rev. Adoniram Judson, D. D., Mrs. Ann H. Judson, and Rev. Jonathan D. Price, M. D., at Ava; Rev. George H. Hough, Rev. Jonathan Wade, and Mrs. Deborah S. Wade, at Rangoon; besides a native convert, named Moug Shwaba, employed as a copyist.

The missionaries at Rangoon, as our readers well know, have been exposed to severe sufferings in consequence of the war between the British and Burmese. By a letter from Mr. Wade, it appears that he and Mrs. Wade had arrived in

Calcutta, partly with a desire of improving his enfeebled health, and partly because owing to the tumult which war had created, all missionary labour was of necessity suspended. Mr. Hough and family were expected soon to follow them to Calcutta. Mr. Wade contemplates putting to the press in Calcutta, a Dictionary of the Burman language. It comprises all the words collected by Messrs. Judson, Carey, Coleman, and Hough, forming, altogether, a volume of 4 or 500 pages, 8vo. The supreme government of Bengal have offered the work so liberal a patronage, that the printing of it will occasion no expense to the mission; but on the other hand bring something to its funds. Mr. W. proposes printing 500 copies; government will take 100 at 10 dollars per copy; 200 copies will remain to be sold, (excepting a few for the use of missionaries to Burmah) and their price (\$2,000) will be consecrated to the funds of the Board.

The importance of having this work printed, says Mr. W. must be very obvious; without it, every missionary is obliged to spend near three months in copying a dictionary before he can pursue the study of the language, which, besides the immense labour, is so much time thrown away. To furnish every missionary with a Burman Dictionary, free of expense and labour, and to furnish at the same time the means of adding near 2000 dollars to the funds of the mission, I thought too liberal an offer to be rejected. I have engaged in the work, because there is no one else here at present to attempt it. It is properly the business of Dr. Judson; but, alas! I fear his labours upon earth are ended.

Carey Station.

This station is in the country of the Putawatomie Indians, in Michigan Territory, on the river St. Joseph, 25 miles from Lake Michigan. Rev. Isaac M'Coy, Superintendent and Preacher; Johnston Lykins, Assistant Missionary and Teacher; Wm. Polke, Teacher; Mrs. M'Coy, Mrs. Polke, and Miss Fanny Goodridge, assistants and teachers.

About a year since the missionaries at this station were suffering for the want of the necessities of life. For the purpose of relieving them the Board directed Mr. M'Coy to proceed on a missionary tour and solicit assistance. From his report recently made to the Board, it appears that he collected \$2746, of which \$1640 was in cash. By a report rendered to the Secretary of War it appears that the property of the Station is valued at \$10,255.

The whole number of pupils in the school, according to the last information, is sixty-six.—They live together, eat at one common table, and exhibit cheering proof of intellectual and moral improvement. Mr. M'Coy observes, two of them, one of whom was entirely unacquainted with the English language when taken into our family, are now our *interpreters*, and are capable of interpreting, even a religious discourse, much to our satisfaction."

On week-days a bugle is sounded each morning at four o'clock. After reading the Scriptures and prayers, and breakfasting before daylight, the day is spent in alternate attention to the duties of the school, and to the useful arts; the girls being employed in knitting, sewing, spinning, &c.

and the boys in the field, or at some mechanical employment. Each Lord's day Mr. M'Coy preaches in the morning at the mission house, in English; which language the children begin well to understand. In the afternoon, he visits adjacent villages, and with the aid of interpreters, teaches the natives the way to heaven. On the evening of the day, he collects the Indian children around him, instructs them, catechises them, prays with them; and such is the importunity of these young natives of the forest to learn the way of salvation, that by their inquiries they frequently keep him up until a late hour.

All the friends of Zion, say the Committee, will devoutly bless God for his converting grace, manifested at this station during the last year. A gracious revival has broken forth, which at the last date remained unabated. Twenty have been baptized as the fruit of this revival; eight of them white men in the employ of the mission; one old Putawatomie woman, and eleven of the Indian scholars. A chief of some distinction has professed his faith in the Lord Jesus. He intends, after a short absence, to visit and instruct his relatives, and with a view of inviting them to be present on the occasion, to return and submit to the ordinance of Christian baptism.

Valley Towns Station.

This station is among the Cherokee Indians, in the south-eastern part of Tennessee. Rev. Evan Jones is the Superintendent and Preacher; Mr. James Wafford, Interpreter; Mrs. ——— Jones, Miss Elizabeth Jones, and Miss Mary Lewis, Assistants and Teachers.

The School at this station consists usually of 50 pupils; and every year several young people are sent out from this institution, whose minds are in a good degree cultivated. A very perceptible change in the character and condition of the Indians has already been effected. "If we look back a few years," say the missionaries, "and compare the state of the Indians then, with their present condition, we have cause for gratitude to God, for the great things which he has done among them, both in his providence and grace. Then, one thick, impenetrable cloud of darkness pervaded this part of the nation, without a single ray to cheer the gloomy prospect. Poverty, and vice, and wretchedness, every where met the eye, and every attempt to meliorate their condition was viewed, by them, with a suspicious eye. But now their temporal circumstances are greatly improved. Salutary laws are annually enacted, and their influence on society is very pleasing to every friend of mankind. But that which calls for the highest gratitude is, that a seed of grace is sown in the land, and that it is extending its peaceful influence. We have reason to believe, that the effects of the religious establishments in this nation are felt, in some degree, beyond the Indian boundary. On the first Sabbath in this month, a young white woman was added to our little church; her brother is also awakened to a sense of his lost estate: and on Sunday next we expect Wasadi a full Indian, to present himself for baptism; his conduct has been exemplary, and his experience satisfactory, for more than a year. There are some others who express a concern for their souls, on whose hearts we hope the Holy Spirit is commencing a work of grace."

The missionaries are desirous of multiplying their schools. They point out several places where the Indians are very anxious to have schools established, and would contribute liberally for the support of teachers.

Tinsewattle School.

This school is established among the Cherokees, on Hightower river, in Tennessee. Mr. O'Bryan is the Teacher. It has sixteen children, and the prospects of increase are encouraging.

Withington Station.

This is among the Creek Indians, on the western border of Georgia. Rev. Lee Compere is the Superintendent and Preacher, Mr. — Simons, and Miss — Compere, Teachers.

The school affairs of the mission are in a prosperous state. The school contains forty two steady scholars, who improve much beyond the expectation of the missionaries. More than half the number are reading in the New Testament, about as many have learned to write, and three can cypher in long division. The prospects of this mission are very deeply affected by the late treaty of the Creeks, in which they surrender their country to the United States government. — The part of the tribe in the neighbourhood of Withington have not yet sold their lands, but it is highly probable that they will sell this spring and go with their brethren. In this case a question of some consequence arises; will the mission go with the nation?

On this subject the Board have passed the following resolutions:

1. That the committee in the southern section of the Union be authorized to exercise their discretion, as to the removal of the Withington mission, when the Creek Indians shall be removed from Georgia.

2. That the committee be requested to secure to the Convention, if possible, the benefit of the improvements at Withington, when the Indians shall remove, in order that it may be applied to the use of the mission, wherever it may be located.

Tonnawanda School.

This school is among the Seneca Indians, near the village of Tonnawanda, on lands belonging to the Holland Purchase Company, Genesee county, New-York. Mr. Abel Bingham, Teacher, assisted by Mrs. Bingham, and Miss Sophronia Lyncon.

The school is accomplishing some good, and the United States government pay \$300 a year towards its support, and the Board have added another \$100 for the encouragement of their brethren.

THOMAS BILNEY.

Thomas Bilney was a learned man and a preacher of the truths of the Gospel, he was burned at Norwich, in 1531, as a heretic; one of his principal offences being the circulation of the New Testament in the English language.

The day before his death, some friends coming to the prison, found him taking his meal with a cheerful heart and quiet mind. One of them said he was glad to see him heartily refreshing himself so short a time before his painful departure. Bil-

ney replied, that he followed the example of those who, having a ruinous house to dwell in, did prop it up as long as they were able. While conversing with his friends, some of them reminded him, that although the fire would be of great heat to his body, yet the comfort of the Holy Spirit would cool it to his everlasting refreshing. the martyr then put his finger into the flame of a candle which was burning before him, as he had done several times before; "O," said he, "I feel, by experience, and have long known by philosophy, that by God's ordinance fire is naturally hot, but yet I am persuaded by God's holy word, and by the experience of some spoken of therein, that in the flame they felt no heat, and in the fire they felt not the being consumed; and I firmly believe, that howsoever the stubble of my body may be wasted by it, yet my soul and spirit shall be purged thereby; a pain for a time, but followed by unspeakable joy." He then referred to Isaiah xliii. 1—3. "Thus saith the Lord, Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee for I am the Lord thy God, the Holy One of Israel, thy Saviour." On this passage he enlarged applying it to himself and his friends then present, upon some of whom it made an impression the comfort of which was never taken from them to their dying day.

The reader will find a particular account of this eminent martyr in "THE LOLLARDS," (part 4 and 5,) in which some extracts are given from his letters to Bishop Dunstall.

The following remarks from "Gurnal's Christian Armour" are, in some respects, applicable to the foregoing narrative. He quotes the words of the Apostle, (Rom. viii. 17.) "If children, then heirs; heirs of God, joint heirs with Christ;" and adds, "Now mark the words following, 'If so be we suffer with him, that we may be also glorified together.' It is true, *all* the Saints do not die Martyrs at a stake, but *every* Saint must have a spirit of martyrdom, (as I may call it,) a heart prepared for suffering. God never intended that Isaac should be sacrificed, yet he will have Abraham lay the knife to his throat. Thus God will have us lay our neck on the block, and be 'bound in the spirit,' under a sincere purpose of heart, to give up ourselves to his will and pleasure, which is called, 'presenting our bodies a living sacrifice, holy and acceptable unto God.' (Rom. xii. 1.) As the Jew brought the beast alive and presented it freely to be done with as God commanded, (see Lev. i.;) so we are to present our bodies before God, to be disposed of as he commands, both in active and passive obedience." Gurnal also remarks, "This readiness of spirit to suffer, gives the Christian the true enjoyment of his life. A man never can truly enjoy any comfort till prepared to deny himself readily in it. This is a riddle; but two considerations will unfold it. *First.* Where there is fear there is torment. Let but fear once get thoroughly hold of a man's spirit, and the comfort of his life is gone. When the Christian hath overcome this, his soul is prepared for death and danger. *Secondly.* The more ready the Christian is to suffer from God or for God, so much the more God is engaged to take care of

him and for him. (See Matt. vi. 33.) And that man or woman surely must live comfortably that hath the care of himself wholly taken off his own shoulders and rolled upon God. Oh when a soul is once brought thoroughly to the foot of God, so that it can sincerely say, 'Lord, here I am, willing to deliver up all I have, and be entirely at thy disposal,' then God accounts himself deeply obliged to look after that soul."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 2, 1825.

INDEPENDENCE.

Preparations are making in many parts of New-England to celebrate the anniversary of our Nation's Independence, with a splendour hitherto unpractised in the United States. Numerous motives impel the Christian mind, on this anniversary, to rejoice over all the good with which God has blessed this favoured land. It is the duty of a Christian people, as such, to testify their gratitude for national existence; and we rejoice that the manner of doing it is becoming such, as to remove from the pious mind every scruple as to the propriety of joining in the public celebration of the day. Instead of testifying our sense of the privileges of freemen by acts which prove us unworthy of them, instead of expressing liberty by revelling and riot; we perceive a growing disposition to improve the day as a religious festival, and to make it a day of thanksgiving and praise. In many of our large cities from which we have heard, religious services are to be performed, and the case of those who are not free, is to be remembered. The condition of the African race, will not be forgotten by any American who is grateful for his own freedom and his country's independence. On such an occasion, not to remember the bond servant is an inconsistency, a reproach, a sin.

It is expected that religious services, will be performed in this city, on that day at 5 o'clock P. M. at which time a discourse will be delivered in behalf of the African Cause.

BUNKER HILL MONUMENT.

The Corner Stone of the Monument to be erected on Bunker Hill, was laid on the 17th of June, at the end of the Fiftieth Year after the celebrated Battle at that place. Magnificent preparations had been made for the occasion, and high expectations raised, which are said to have been fully answered. General La Fayette was present, and many distinguished individuals from different States. About One Hundred persons who bore a part in the battle, formed the van of the procession, which was a mile in length. The Corner Stone was laid in the style of Free Masonry by the Grand Master of the Massachusetts Lodge, attended by an unprecedented number of the fraternity. The number of persons present on the occasion has been variously estimated—from 100,000 to 150,000.

NEW CHURCH.

On the 20th of June the Corner Stone of a new Congregational Church was laid by the Rev. Mr. Wisner of Boston "in the name of the Father, and of the Son, and of the Holy Ghost." In the cavity of the stone, were deposited papers appropriate to the occasion, and a Silver Plate bearing a suitable inscription. Immediately af-

ter the ceremony, the Rev. Mr. Green, of the Union Church in Boston, addressed the audience as follows:—

MY CHRISTIAN FRIENDS,—Here is to be erected a house for the worship of Him whose throne is heaven—whose footstool is earth. Some scenes become solemn and august from the recollection of the past, or a view of the present; but the visions which cluster around this devoted area, gather their power to expand and elevate and awe the soul, chiefly from the anticipations of the future.

You have seen that Corner Stone laid in the name of the Father, Son, and Holy Ghost; and I believe I may add, in the most genuine spirit of Christian benevolence. The zeal which has commenced and is carrying forward this holy enterprise, was not kindled nor fanned by brotherly discord, or repulsive prejudices, existing in our present Religious Societies. No; love to Christ and the souls redeemed by his blood, forms the cement which shall bind together all these stones; and on these walls, as they rise in solemn grandeur, shall be inscribed, "*Holy Union.*"

A battlement and a watch-tower must this building indeed be; for where on this sinful earth, can a temple stand true to heaven, without assuming this character? But the weapons which it will hurl upon the surrounding foe, we trust in God will ever be spiritual. Though mighty through God to the pulling down of strong holds, and subverting the foundations of the empire of sin, they must be drawn only from the armory of the Gospel. We expect, brethren, that here will be earnest contention;—but it shall only be for "the faith once delivered to the saints;" it shall only be with the powers of the darkness of this world, and with spiritual wickedness in high places.

We most firmly believe, a portion of that expansive benevolence which brought the Saviour from heaven down to earth, has breathed through all these movements. The self same spirit which is building churches—and raising the standard of the cross in Bengal, Ceylon, the Isles of the Pacific, and our western wilderness with one hand,—with the other is repairing the waste places of our American Zion, distributing the word of life, erecting temples, redeeming this goodly heritage of our pious forefathers from error and death. Christians of the 19th century have begun to awake from the slumber of ages; and, through their instrumentality, the waters of life are flowing over the earth. What we behold on this spot, and abroad in our land, of the unparalleled success of the truth, is a portion of the reflux wave, coming with augmented power to fertilize and refresh the shore whence it originated.

Behold, ye friends of the Redeemer, this advanced position of the Lord's host. Observe well this landmark of their progress, and take courage!

The other day, on yonder Mount, we witnessed the laying of the Corner Stone of a structure, which is to rise the proud monument of the nation's glory, and transmit down to future generations a more vivid remembrance of the martyrs of liberty. We have assembled this morning to lay the Foundation Stone of a monument whose erection is in payment of a far deeper debt of gratitude;—which is to stand as a remembrancer of unspeakably more exalted achievements. "Impossible!" cries an unbelieving world:—"Where

are the ten thousands of eager countenances: Where are the pomp and show and circumstance?" But I appeal from the tribunal of earthly minded man. I ask the patriarchs and prophets, who view these things from the eminences of eternity. I appeal to the glorified apostles with the whole host of the redeemed. I ask a verdict of the holy angels, who rejoiced over one sinner that repenteth; who are now, I doubt not, surrounding this place, as they did Dothan, with the triumphant chariots, anticipating the thousands and tens of thousands who shall be born of God on this spot; with the news of whose conversion they will be permitted to make more intense the joy of heaven, and swell to a loftier note the praises of redeeming love.

May we not suppose that on this deeply interesting occasion, the sainted spirits of Cotton, Norton, Davenport, the Mathers, Prince, Coleman, Cooper, and many others, are looking down upon us, and saying,—“Our children, the children of our prayers and labours, onward, onward, in your work of redeeming mercy.” We catch the inspiration of their voice, and on this sacred spot, we pledge ourselves never to rest, till this land of our fathers’ sepulchres becomes as the garden of God.

The walls here to be erected, are to resound from Sabbath to Sabbath with the Jubilee of the world’s redemption. The space they enclose is ever to be considered as the vestibule of heaven. The tower which is here to rise, is to remind every passenger of that love which was stronger than death;—of that arm omnipotent to subdue and save, which has opened a glorious way from earth up to heaven.

We are animated with the cheering hope that we are rearing this house for the days of Millennial glory. Delightfully interesting to our hearts is the thought, that this Stone which we have now so solemnly laid in the name of the one Jehovah, Father, Son and Holy Ghost, may rest undisturbed in its bed, when the sun in his course round the world shall shine on none but Christian nations, and the shout shall be heard through the universe, “The kingdoms of this world are become the kingdoms of our Lord and of his Christ.”

But let the solemn reflection reach all our hearts,—the day draweth nigh, when these earthly sanctuaries shall have accomplished their grand design; when the redeemed of the Lord shall all be gathered in; when of this and of all other temples, there shall not be left one stone upon another; when even the pillars of the earth shall be moved, and this whole material fabric dissolved:—O God, grant that ere that day of dread decision shall arrive, we may all be found in the city which hath foundations, where the Lord God Almighty and the Lamb shall be our everlasting temple.

AMERICAN TRACT SOCIETY.

The American Tract Society is commencing its operations on a scale worthy of its magnitude and nationality. For the purpose of giving the greatest possible efficiency to them, it intends to promote the formation of Auxiliaries. These have been found indispensable to the usefulness of National Societies of every description. They are the fountains and rivulets which feed those mighty streams. They contribute to the funds of a National Society; and replenish its treasury. They do that which is no less and even more necessary; they excite an in-

terest in its favour, distribute the supplies which it furnishes, and see to the propriety of their application. The following statement of the plan of the Society in this, and in some other respects, were communicated to us for insertion.

To encourage the formation of Auxiliaries, the Committee intend to supply them with Tracts printed on good paper, neatly executed, ornamented, for the most part, with appropriate engravings, having the edges trimmed, and the large Tracts covered, at *twenty per cent discount*; and to furnish each Auxiliary with the Annual Report of the Society, and a regular file of the American Tract Magazine, gratis. A file of the Magazine will also be presented to every Agent of an Auxiliary, in consideration of every five dollars annually contributed as a donation to the Parent Society; for the use of the Agent and his or her Assistants.

To large Societies, having their own Auxiliaries, special privileges will be granted at the discretion of the Executive Committee, which must be a subject of negotiation with the Parent Society.

All Auxiliaries of considerable magnitude will find the advantage of collecting, as soon as practicable after their formation, a liberal subscription with which Tracts may be purchased, at reduced prices, to constitute a Depository of the Auxiliary, from which the wants of the immediate vicinity may be supplied; and the proceeds of the sales will furnish means for keeping it perpetually replenished.

The following plan of an Auxiliary, subject to such modifications as circumstances may require, is recommended for adoption. Societies consisting wholly of females, can prefix the word “FEMALE” to the title of the Society; and it is hoped that many females will become valuable assistants of the Agent, when the business of the Executive Committee is referred wholly to gentlemen. It may be thought expedient, in some places to reduce the sum constituting membership to twenty-five cents annually; and in large towns to increase it to one or two dollars.

In making remittances to the Parent Institution, the name of the Auxiliary; and of the town, county, and state in which it is located, the officers, and the sum intended as a donation to the Parent Society, should be carefully specified in writing; and notice should be taken whether the donation is duly acknowledged in the American Tract Magazine and the Annual Report.

CONSTITUTION

OF AN

AUXILIARY TRACT SOCIETY.

Article 1. This Society shall be called “THE AUXILIARY TRACT SOCIETY OF

” the object of which shall be to promote the interest of evangelical religion and sound morality in this vicinity, by the circulation of Religious Tracts, and to aid the AMERICAN TRACT SOCIETY, instituted at New-York in 1825, in extending its operations in destitute parts of the United States, and of other countries.

Article 2. Each subscriber of one cent a week, or fifty cents a year, shall be a member.

Article 3. Members of the Society shall be entitled to receive Tracts, at reduced prices, to the amount of one half of their subscriptions. One

fourth part of the annual receipts of the Society (deducting the necessary incidental expenses,) shall be transmitted to the Treasurer of the Parent Institution. The remainder of the funds shall be at the disposal of the Executive Committee of the Auxiliary, to be appropriated either in procuring Tracts to be distributed among the members of the Society, or gratuitously among the destitute, or in establishing a Depository for the sale of Tracts; or in aid of the funds of the Parent Society, or of the cause of Tracts in such other way as the Committee shall judge most useful.

Article 4. The Society shall hold its annual meeting on the first Monday in when a President, Secretary, and Treasurer shall be chosen, who together shall constitute an Executive Committee to conduct the business of the Society.

Article 5. The Secretary shall record the proceedings of the Society and of the Executive Committee, conduct the correspondence, and prepare the Annual Report.

Article 6. The Treasurer, who shall at every quarterly meeting of the Executive Committee report the state of the funds, shall be the Agent of the Society; and with such assistance as the Executive Committee may provide, shall, as far as practicable, give to all within the sphere of the Society's operations an opportunity to become members, shall collect the subscriptions, obtain and deliver the Tracts, and superintend the Depository, should one be established.

Article 7. The Executive Committee shall meet for business quarterly from the day of the annual meeting, and oftener if necessary. They shall take all practicable measures for increasing the efficiency and extending the usefulness of the Society and the Parent Institution. They shall appoint such persons as they think proper in the various districts where the Society is intended to operate, to be *Assistants of the Agent*, in obtaining and collecting subscriptions and distributing the Tracts. They shall encourage the circulation of the American Tract Magazine and Christian Almanac, the formation of other Auxiliaries in places adjacent, the constituting of life members or Directors of the Parent Institution; and shall communicate to its Corresponding Secretary a notice of the formation of this Society, and of the constitution adopted, a list of the officers annually elected, such instances of the usefulness of Tracts as come to their knowledge, and all other intelligence which may be calculated to promote the cause of Tracts.

Article 8. All meetings of the Society and of the Executive Committee shall be opened by prayer.

NOTICES.—The Society will immediately commence publishing its first series of Tracts; and until it has issued a considerable number, will be able to furnish its Auxiliaries and other institutions and individuals, who wish for the publications of the American Tract Society at Boston, or of the New-York Religious Tract Society, with any quantity of either according to directions, and at the prices adopted by this Society.

The American Tract Magazine will hereafter be issued in New-York; but all subscribers for the Magazine, and all Auxiliaries of the American Tract Society at Boston, which are situated in most of the New England States, will receive

their numbers, as heretofore, from Boston. The remainder of the United States will, for the present, be supplied from New-York.

The Society depends entirely on the donations of the friends of religion for the means of pursuing the benevolent enterprise in which it has engaged, with such encouraging prospects of usefulness. All funds contributed from without the city of New-York, will be consecrated entirely to the printing and circulation of Tracts, unless accompanied by a special request that they should be appropriated to the erection of the Society's house, or to some other specified object, embraced within the plan of its operations.

Twenty dollars constitutes a life member; fifty dollars, a life director.

The correspondence of the Society, remittances of donations and contributions, and communications for the American Tract Magazine, should be addressed (till the completion of the Society's house) to *Mr. William A. Hallock, Corresponding Secretary of the American Tract Society, No. 3 Cedar-street, New-York.*

Communications for the Treasurer, *Mr. Moses Allen*, or those pertaining in any way to the interests of the Society, should be addressed, as above, to *No. 3 Cedar-street, New-York.*

At a Meeting of the General Association of Connecticut, at Litchfield, on the third Tuesday of June, 1825,

The following Preamble and Resolution were passed.

A Communication having been received from the Rev. Ralph R. Gurley, Agent of the American Colonization Society, it was

Resolved, That the General Association of Connecticut having good hope that the American Colonization Society will ultimately do much for the illumination and salvation of the millions of benighted Africa, as well as the improvement of the temporal and spiritual interests of the people of colour in the United States, do cordially unite with several other ecclesiastical bodies, which have acted on this subject in recommending to the Congregations in connexion with this body, to patronize the said Colonization Society:—And the General Association would recommend that a contribution be taken on the 4th of July, annually, or on the Sabbath immediately preceding or succeeding the same;—or, when such a course may be thought inexpedient, that they give assistance in such a manner as may be deemed most conducive to the interests of the general cause.—And that the monies collected be transmitted to the Rev. Leonard Bacon, of New-Haven, subject to the order of the agent, Rev. Ralph R. Gurley, of the city of Washington. Attest.

THOMAS ROBINS, Scribe.

ORDINATION.

On Thursday the twenty-third ult. the Rev. SETH BLISS was ordained Pastor over the Church in Jewett City, (Griswold.) Introductory Prayer by the Rev. Mr. Osgood, of Springfield; Sermon by the Rev. Professor Fitch, of New-Haven; Consecrating Prayer by the Rev. Samuel Nott, of Franklin; Right Hand of Fellowship by the Rev. John Hyde, of Preston; Charge to the Pastor by the Rev. Dr. Strong of Norwich, Charge to the People by the Rev. Levi Nelson, of Lisbon.

Installation.—On Wednesday, the 15th ult. the Rev. WILLIAM MITCHELL was installed Pastor over the Congregational Church and Society in Newtown. The Introductory Prayer was made by the Rev. Mr. Brundage, of Brookfield; Sermon by the Rev. Mr. Hawes of Hartford; Installing Prayer by the Rev. Mr. Waterman of Bridgeport; Charge to the Pastor by the Rev. Mr. Elliott, of New-Milford; Right-hand of Fellowship by the Rev. Mr. Kniffen, of Redding; Charge to the People by the Rev. Mr. Andrews, of Danbury, and the Concluding Prayer by the Rev. Mr. Lowe, of Bethel.

CONNECTICUT SUNDAY SCHOOL UNION.

The following statement is taken from the First Annual Report of the Connecticut Sunday School Union lately

published. As the Union in this State is of recent date, and its plan and advantages not generally understood, the benefits of it have not yet been very extensively realized. That it has not been entered into by all the Sunday Schools in the State, is, however, as we conceive owing solely to its not being understood. While the Union leaves to particular schools all the liberty which is desirable, the benefits of mutual counsel and encouragement, of interesting information, and of a supply of necessary and proper books, almost literally "without money and without price;" give it a preference which few judicious persons will disregard, when it is once comprehended. From the peculiar interest attached to the forming of a young mind, it is reasonable to expect that this plan will command the approbation and secure the patronage of American Christians, not less, and even more extensively, than that glory of our land, the American Bible Society.

A Statement of the Sabbath Schools in connexion with the Connecticut Sunday School Union, to May 1825.

Names of Schools.	Connected with the Church under the pastoral charge of	Instituted.	Superintendents.		Secretaries.		Male Teachers.		Female Teachers.		Total Teachers.		Male Scholars.		Female Scholars.		Total Scholars.	
New Haven Sab. School Union,	Rev. Messrs. Merwin and Bacon,	1822	2	2	26	37	63	144	203	347								
" Baptist Society,	" Benjamin M. Hill,	1825	1	1	5	6	11	17	24	41								
Fairfield,	" Nathaniel Hewitt,	1824	1	1			30			185								
North Branford,	Vacant,									27								
North Guilford,	" Zabra Whitmore,	1824	6	1	12	20	32	25	42	67								
Colchester,	" Salmon Cone,	1818	1	1	30	35	65	120	140	260								
Milford 2d Ecclesiastical Soc'y.	" Jehu Clark,	1824	1		4	8	12	20	50	70								
" 1st Ecclesiastical Soc'y.	" Bezaleel Pinneo,	1824					11			110								
Stonington Borough and Mystic,	" Ira Hart,	1817	6	1	8	15	23			175								
Guilford,	" Aaron Dutton,	1824	2	1	7	8	15	35	45	80								
Farmington,	" Noah Porter,	1818					50			300								
Woodbridge, Amity Society,	" Jason Allen,	1824	1	1	4	12	16	11	68	79								
Suffield, No. 1.	" Ebenezer Gay,	1819	1	1	4	6	10	26	42	69								
Wethersfield Sab. School Union.	" Caleb J. Tenney,	1820	1	1	6	11	17	67	87	154								
Danbury Union Sunday School,	" William Andrews,	1818	1	1	8	15	23	48	70	118								
Vernon,	" Amzi Benedict,	1825	1		4	7	11	55	74	129								
Middletown,	No charge,	1824	2	1	5	9	14	20	70	90								
Hartford 1st Eccles'l Society,	" Joel Hawes,	1825	1	2	12	16	28	61	77	188								
" North Society,	" Carlos Wilcox,	1825	1	2	12	18	30			140								
Derby,	" Zephaniah Swift,	1817	2	1	9	9	18	39	41	80								
Norwalk Union Sab. S. Society,	" Sylvester Eaton,	1817	3	1			40			225								
North Killingworth,	" Asa King, no report,																	
Orange, (West Haven,)	" Stephen W. Stebbins,	1824						16		16								
East Guilford,	Vacant,	1822	1	1	12	14	26	65	85	150								
New-London,	No charge,	1825	2	1	9	18	27	80	150	230								
Plainfield, no report,	" Orrin Fowler,																	
Canterbury, no report,		1825																
Somers,	" William L. Strong,	1818	2	1	12	17	29	71	80	151								
Hampton,	" Daniel G. Sprague,	1824	3	1	12	16	28	47	82	129								
Salem, (Waterbury,)	" Amos Pettingall,	1825																
Hotchkistown, (N. Haven,)	Different denominations.	1825									629						3555	
Allow for Schools the numbers not reported—											21						445	
Making a grand Total of											650						4000	

NOTE—The Plymouth, Saybrook, and Pomfret Sabbath Schools, have recently joined the Union, making the number of Auxiliaries 34.—June 1825.

BRITISH AND FOREIGN BIBLE SOCIETY.
The Twenty First Annual Meeting of the British and Foreign Bible Society was held on Wednesday, the 3d of May at the Freemasons Tavern in Great Queen-Street,

London. "On no former occasion," says the British Press, "did there appear a greater anxiety to witness the proceedings of the Society. The great room, which was fitted up expressly for the occasion with seats, platform,

and temporary galleries at either side, was crowded at an early hour with an immense and most respectable assembly, and the galleries at each extremity of the hall were filled in a similar manner up to the ceiling, long before the hour appointed for the commencement of the business of the day. So great was the demand for seats by the persons immediately connected with the Society and its numerous ramifications, that it was found totally impracticable to afford due accommodation to the ladies desirous of attending the meeting, and they were accordingly excluded."

The venerable President of the Society, Lord Teignmouth, being prevented from attending by severe indisposition, the chair was in his absence, taken at half past 11 o'clock, by Lord Bexley.

The Report gave a succinct account of the progress of the Society during the past year, and adverted to the increased distribution of the Scriptures in France, Germany, and the Netherlands, under the auspices of the Society. The King of Wirtemberg was stated to have contributed 500 florins in furtherance of the circulation of the Bible. In Russia many difficulties impeded the progress of the Bible. But its friends had not been inactive or discouraged, for in the last year they had distributed 450,000 copies of the Sacred Scriptures. In Greece and the Ionian Islands the Society had distributed large quantities of Bibles, and the Greeks were known to have employed themselves in the study of the word of God in the intervals of warfare, and while awaiting the attacks of their enemies. (Cheers.) Looking to another quarter of the globe in our East Indian possessions, there had been a decided increase in the distribution of Bibles, and the Scriptures had been translated into many new dialects; among others into the Paree, which was only inferior to the Sanscrit in universality. In various States of South America 15,000 copies of the Scriptures had been distributed at the expense of the Society. Corresponding exertions had been made with most satisfactory effect in North America; and even the Esquimaux had profited by the efforts of the Society, and had now an opportunity of reading the Sacred Scriptures translated into their own tongue. In Ireland a great increase had taken place in the distribution of the Scriptures, which were now translated into the vernacular language. (Cheers.) A desire had been manifested among the Jews for the possession of the Hebrew Scriptures, which had been met by the Society; and many Spaniards in this metropolis were furnished with the word of God in their own language, by means of the Society. A grant had been made to that excellent institution, the Seamen's Hospital, of Bibles in no less than eight different languages, for the use of its inmates. His Majesty has been graciously pleased to accept a complete set of the Society's translations of the Bible into all the different languages and dialects, and allow them a place in his private library.-- (Hear.) On the whole, notwithstanding some deficiency in the receipts of the year, compared with that which had preceded it, and the existence of some difficulties and checks upon their exertions upon the continent of Europe, the Society did not feel discouraged, but, on the contrary, was resolved to go on its way, whether those difficulties should subside or increase. In some instances they had experienced opposition; in others the no-

ble of the earth had fostered and encouraged their exertions. Various openings and combinations of events over which they could have no control, had operated in their favour in innumerable instances. Merchants and soldiers, statesmen and literary travellers, had in many cases, while merely pursuing their own proper avocations, made a way for the operations and progress of the Society, and opened for it a way in the desert. The Committee would conclude with telling them that they might still look forward and expect the accomplishment of much greater things, as the period approached "when every mountain should become a plain, and every valley be filled up," and "blessing, and honour, and power, should be to Him that sitteth upon the throne, and to the Lamb forever."

Several addresses were, as usual, made. Among the speakers are noticed the Rev. William Dealtry, and the Bishop of Litchfield and Coventry, Ministers of the established Church; the Rev. Sereno E. Dwight, of Boston, now on his travels in Europe and Asia, and present as a Representative of the American Bible Society; the Rev. Mr. Monob, representative of the Bible Society at Paris; the Rev. George Hamilton, representative of the Hibernian Bible Society, and Professor Tholuck of Berlin. The following is given as a brief sketch of the speech of Mr. Dwight.

Mr. D. said he should have been happy to have remained a silent spectator of the proceedings of the meeting. The commission under which he acted was made out without his knowledge, and after he left the United States. He had received no communication from the American Society, and had not even been able to examine their reports for the last year. In the heart of Germany he had accidentally learned that the meeting of the British and Foreign Bible Society was regularly held not on the second, but on the first week in May; and by travelling night and day, almost without interruption, for the last ten or twelve days, he had been able to be present at the meeting. Justice to himself required him to add, that until after he entered the hall, he supposed that one of his brethren, highly respected in his own country, and not himself, was to represent the American Society on this day. In such circumstances, probably all who heard him would believe that it was with unfeigned reluctance, and in compliance with solicitations too pressing, that he had consented to address so respectable an audience.

It was a source of peculiar pleasure to him to be present at the anniversary of a Society which, from early life, he had been taught to regard with the highest veneration; and, while he looked around him, and saw such obvious proofs of Christian zeal and love, it gratified him to be able to assure the Society that the same spirit actuated the breasts of thousands, and hundreds of thousands, in his own native country. The Americans were British in their descent and language; and, he repeated, it gave him unmixed pleasure to see the same zeal and true Christian charity predominating in this the country of their ancestors as were to be found in America. If the persons composing that assembly could be transported across the ocean, they would have an opportunity of witnessing, in the ensuing week, an American meeting, perhaps as numerous as the present, assembled for

the very same purpose. (Hear.) And if the Americans could witness that meeting, it would no doubt tend to increase their zeal in the common cause. (Cheers.) Who, he asked, that was acquainted with the happy condition of England or America, could doubt the utility of the Bible?—He had just returned from a tour of nearly 8000 miles on the Continent. He had frequently heard what to him appeared surprising accounts of the scarcity of the Scriptures in that part of the world, and he had directed his inquiries to enable him to ascertain the truth or falsehood of the report. In numerous cities on the Continent of Europe he had gone into the bookstores, for the purpose of ascertaining whether the Bible could be found in the vernacular tongue; with two exceptions his search had been fruitless, till he arrived in the north of Germany. In one of those instances where he had been fortunate enough to meet with the Holy scriptures, they consisted of a copy in 10 volumes folio. The other copy which he discovered contained merely the four Evangelists, (but one half of the New Testament,) and was in the Latin language, with an Italian translation.

He pledged himself for the correctness of the facts. What was the consequence of this almost total absence of the Divine Word? Did they find the same tone of healthy character and feeling pervade the people there as here? Was the moral sense so fine, or the female character so pure and elevated, as in these more favoured countries? No one could doubt that the Bible was the greatest of all the blessings conferred by Almighty God upon his creatures. If he were asked what constituted the chief glory of the British nation, what would be his answer? The warrior might point to the battle-field, where the celebrated hero, whom he might be excused for denominating the British Washington, had driven the Danes from his native country; or else he might be referred to the fields of Blenheim or Waterloo; but for his part, if he were asked to point out the brightest glory in the British character, he would turn to the formation of this Institution, the British and Foreign Bible Society. He had no fear of that opinion being questioned by any individual within those walls. If it were to be questioned elsewhere, he would point to the authority of the word of God in confirmation of his opinion. They were engaged in a great and mighty work, in which they were workers together with God. Their object was to promote the glory of God, and as far as human beings could, the redemption of man. It would afford him great satisfaction to be able to state the progress of the American Bible Society; but he was unable to do so, as he had received no accounts from that Institution during the last year. In the year preceding, additional Auxiliary Societies had been formed in America, making a total number of 500 then existing in that country.

He wished to make a single remark with regard to the revenue of this and similar institutions: there seemed to be a given sum marked out as the maximum of the contributions to be expected. Before that sum was raised, there was a regular rise in the annual subscriptions, but afterwards they maintained a uniform level. Was not this the reason that for a number of years past the revenue of this Society has amounted to near 100,000*l* sterling. It was in the nature of the hu-

man mind to go forward; to proceed in a never-ending career of glory, and in a continual approximation to its Creator. (Cheers.) Let the British people proceed in the same way with regard to their contributions to this Society. Let them come to that determination and many valuable auxiliaries would be added to the Bible Society. (Hear.) He should not trespass further upon their patience, than to assure them that there existed no institution which commanded the prayers and good wishes of the Americans more than their Society.

From the Report of the Treasurer it appears that there has been a considerable deficiency in the receipts of the Society during the past year. The receipts

For 1823—'24 were	L97,718	\$433,367
For 1824—'25 were	93,235	414,185

Deficiency in the receipts of this year	L4,443	\$19,682
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It appeared, however, from the statement of the Treasurer, that the greater part of this deficiency arose from a falling off in the *sale of Bibles*, which was the consequence of peculiar and temporary causes. The deficiency in the *contributions* amounted only to 1632*l*. The Treasurer said that the circumstance which had tended to lessen the sale of Bibles and Testaments, had been the interdiction obtained by a King's Printer in Scotland, forbidding the sale of Bibles, &c. printed in England by the Society. In consequence of this interdict, the sale in Glasgow alone had declined 800*l*.

REVIVALS OF RELIGION.

Extract of a letter to the Editor of the Western Recorder, dated Bloomfield, N. J. June 3, 1825.

"DEAR SIR,—A most important work is going on in this region. The Spirit of God is moving among us in a solemn manner, subduing sinners, and bringing them into the Redeemer's kingdom. This blessed work commenced in Newark, sometime last fall; and through the goodness of God, has spread through many towns and congregations.

"God has displayed his saving power and love by convincing and converting several noted Infidels and Deists. Prayer meetings are crowded and entirely free from confusion; young converts pray much; and the whole of this interesting work, exhibits the clearest evidence of its divine nature."

"On the next Lord's day, many of my youthful friends, will, for the first time, sit at their Saviour's table. O may their minds be unclouded, their souls refreshed, and their sanctified hearts enkindled with divine love."

REVIVAL IN SALINA.

A letter from Salina, mentions that 24 persons were admitted into the Presbyterian church in that village, on last Sabbath week, which was an occasion of deep interest.

REVIVAL IN GOUVENEUR.

The New-York Observer contains a notice of a powerful revival in Gouverneur, St. Lawrence county. The work appears too recent for the recital of particulars.

REVIVAL IN MAINE.

A letter to one of the Editors, dated Hallowell, Me. June 8th, says,—“The Lord is pouring out his Spirit in copious effusions, in Bath, Richmond, Bowdoinham, Belgrade, Fayette, &c. and many have turned unto the Lord. In Belgrade I learn that 80 have obtained a good hope through grace, since Feb. 1st, 1825, and many more are inquiring the way to Zion, with their faces thitherward. Since our revival commenced (Feb. 1824) 36 have been received by profession into the Rev. Mr. Gillet's (Congregational) Church here—47 to Rev. Mr. Chessman's (Baptist)—and probably more than 20 to the Methodist Church; besides those on the borders of Hallowell, who have united with other churches.—Many Universalists have become pious within one year, in several places in this quarter, and now labor for the Lord. Truly we live in a most eventful day of the church, and it is a privilege to live and to act at such a day. We collect annually about \$10, in our Family Mission Box—and I wish such Boxes were more common among christian families.—*Rec. and Tel.*

THE WILDERNESS IN BLOSSOM—OR THE CHURCH IN INDIANA.

In a recent letter to the Editors of the Western Luminary, the Rev. Isaac Reed, of Indiana, says, “The land which long sat in darkness now receives the light, and unto *her poor* the Gospel is preached. The Salem Presbytery has lately ordained Mr. Bush, and installed him Pastor of the congregation of Indianapolis. And on the 13th of April the same Presbytery ordained Mr. Baynerd R. Hall, at Bloomington, and installed him Pastor of the congregation of that place. Besides these, the same Presbytery has three appointed intermediate sessions, in as many different places, for the purpose of ministerial settlements and ordinations. The Lord is visiting us in mercy and kindness, and we will rejoice and be glad in his name.—“Sing O barren, thou that didst bear, break forth into singing and cry aloud. Enlarge the place of thy tent and let them stretch forth the curtains of thy habitation.”

There are three places which have been *special-ly* visited by the Holy Spirit since the meeting of the Synod last October. One of these is a settlement along the State line, and on the west side of the Wabash river a little below Terra Haute.—There has been a great work. When it commenced, there was a little church with only nine members. On the 11th of October last, five persons were admitted to membership in it, and so great has been the work, that the church now reports 49 in communion, only seven of whom were received by letter. This church, like most of our churches is vacant, and has only occasional supplies. The other places which seem to be revived, are the church at Washington, and also the church at Paris; the latter is between 20 and 25 miles west by north from Terra Haute. The Salem Presbytery now reports to the General Assembly nine Ministers, three Licentiates, and 37 Congregations.—There are also six churches in the state not within the bounds of our Presbytery. We have divided our state into about 15 Missionary districts, and we have some churches organized in nearly all of them. May the Lord be our helper, and send us labourers to his work. “Lift up, O ye disciples of Immanuel, lift up your eyes, and look on

the fields, for behold they are white already to the harvest.”

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society acknowledges the receipt of 6031 dollars during the month of May. Of this sum 344 dollars were from the Massachusetts Bible Society, 800 dollars from the Mississippi Bible Society, and 285 dollars from the Virginia Bible Society. The following clergymen have been constituted members for life by the liberality of their parishoners or friends:—The Rev. Henry G. Ludlow, by ladies of the Central Presbyterian Church in this city; Rev. Joab Brace, of Wethersfield, Conn.; Elder Enoch Green, of Middletown, Conn.; and Rev. Samuel D. Hoge, of Athens, Ohio. The following laymen have constituted themselves members by their own subscriptions:

Col. I. E. Trask, Springfield Mass.	\$30
Mr. Wm. B. Bolles, New-York,	30
Robert Voorhees, Princeton, N. J.	30
Mrs. Phæbe Janes, Lansingburgh, N. Y.	30
Dr. Edward Delafield, New-York,	30
Mr. John Forsyth, Newberg, N. Y.	30
Joseph W. Waldo, Esq. Newbury Dis. S. C.	30
Mr. David W. C. Olyphant, New-York,	30
George Douglass, New-York,	30
John T. Norton, Albany, N. Y.	30

[N. Y. Obs.]

THE DISTRIBUTION OF TRACTS.

The Committee of the *Liverpool Religious Tract Society* take the liberty of soliciting your earnest attention to the considerations which they think will, if properly weighed, lead you to the conviction that you have not hitherto fulfilled your duty, in reference to the important work in which they are engaged.

They conceive that no *real* Christian can for a moment, hesitate to acknowledge that it is his bounden duty to glorify God with all the powers of his body and mind, under a deep-felt conviction that he was not placed in the world for the purpose of indulging his animal appetites as the end and aim of his existence; but that, having been bought by the precious blood of Christ, his mental and bodily powers are justly at the disposal of Him who has given himself for us: they conceive it will be with equal readiness admitted, that God is glorified by the salvation of our fellow men; and the propagation of the truths of the gospel,—whether by preaching and conversation—the circulation of the Scriptures—or the dissemination of other publications calculated to awaken attention to the Word of God, or to recommend its doctrines and precepts,—is the instrument by which God is ordinarily pleased to call sinners from darkness to light, and from the power of Satan unto God. It cannot, therefore, be unimportant or impertinent to inquire, in the spirit of friendship and brotherly kindness, have you adequately performed this duty? If the talents with which God has favoured you, and for the constant and useful employment of which a strict account will be required on that day which shall irrevocably fix the eternal doom of every son and daughter of Adam, have hitherto been fully employed, (as you will then wish they had been employed,) in these, or in any other means appointed by God for rescuing your fellow creatures from eternal

perdition,—far from wishing in any degree to censure, the Committee would say “Go on, in the name of the Lord;” and would express their earnest hope that you may continue faithful unto death, and that it may at last be said to you, as it will be said to every one who is enabled by the grace of God to render his account with joy, “Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many.” But if conscience should charge you with the neglect of all these duties, go and redeem your misspent opportunities; and to each one of them, as far as ability has been given you, apply yourself with diligence and zeal; seeking with earnest and constant prayer, the blessing of God upon your labours. One of them, it is the special object of this address to urge upon you; but the Committee do not wish to do this at the expense of any of the others. It is the easiest, and therefore may with propriety be the first. It requires the least sacrifice of labour or ingenuity. Its demands upon your purse, or your time, when put in competition with the vast importance of its aim, are insignificant. It will be attended with the least risk of giving offence; for you may adapt the Tracts you are invited to distribute, to every variety of character and condition; and if they should even fail to obtain an immediate hearing, they will silently and patiently wait till the curiosity or leisure of the receiver secures a perusal. And should the streams of Divine truth conveyed by them create a desire for the water of life, they will, in every case, direct the man in whom they have excited this thirst, to draw water from the Scriptures, the wells of salvation from which their own supplies are received, and from which they derive all their healing and salutary influence.

Since the formation of the Liverpool Religious Tract Society, in January, 1815, there have been issued from their Depository, about **THREE MILLIONS TWO HUNDRED THOUSAND** Tracts. This number may appear to an inconsiderate person a large one. Its magnitude will be less imposing, however, when it is recollected, that if the distribution had been wholly confined to Liverpool, it would not have been equal to two Tracts yearly to each individual in it. But how scanty must the supply appear, when it is considered that it is not the population of a single town alone which demands the attentive regards of the Society, but that of the entire globe; for what part of the world is it in which the souls of the inhabitants are of less value than our own, and in which it is not our duty to warn them to flee from the wrath to come, and to beseech them, by the mercies of God, to present themselves to Him a living sacrifice, holy and acceptable to God? To Christians in every part of this highly favoured land, and to all, indeed, who bear the Christian name, the Scriptures plainly point out the duty of commiserating, and endeavouring to ameliorate, the condition of a world lying in wickedness; but if this duty is more urgent in its claims on some than on others, it is undoubtedly most so upon those whose local situation brings them into commercial intercourse with almost every people, tribe, and kindred. In the exchange of commodities which such an intercourse promotes, oh, let us not despise the “pearl of great price,” of which so few know the real worth; let us not slight the “true riches;” but seek, and encourage others to seek also, to lay up

treasures in heaven, unfading and imperishable. The Committee have a two-fold object in thus addressing you. They wish you to aid them with money, and to give them the benefit of your personal exertions. It will scarcely be credited, that the entire population of Liverpool does not yield a stated contribution to the Society of £70 per annum; let the reproach be effectually wiped away; and let the Committee have the power, not only of bestowing pounds where they are now compelled only to give shillings, but of liberally aiding the funds, too, of the Parent Society. The Tract Society of Leeds has, for many years past, annually voted £100 for this object alone. Let each subscriber, therefore, exert himself to obtain as many more Subscriptions as possible; and let no one into whose hands this address may come, satisfy himself without contributing somewhat in proportion to his ability. And let the reader, whether he contributes in money, or not, to the funds of the Society, at least aid it by an active distribution of its publications. The foes of truth are active in counteracting its efforts, do you, reader, be doubly active in furthering its objects. Its cause is the cause of truth and holiness. Its aims are the glory of God, and the salvation of our fellow men. Its reward is the unspeakable satisfaction of being the humble instrument in the hand of God of saving souls from death, and of turning many to righteousness. In such an undertaking, can you be neutral?

THOMAS RAFFLES, } Secretaries.
SAMUEL HOPE, }

DISCOVERY OF A SCARCE BIBLE.

A very fine copy of the rare Mentz Bible, in two volumes, folio, 1462, has recently been discovered by Mr. Duppa, in the public library at Tours, where there are, likewise, other Bibles of extreme scarcity. These treasures are not highly estimated at their present *depot*. They would, however, amply compensate an adventurous Bibliopoliſt could they be transferred to the mart of London.

AN EXTRAORDINARY PRESERVATION.

In the memoirs of the late Rev. William Lee, formerly a Missionary in India, written by the Rev. H. Lacey, is the following wonderful instance of the preservation of life when in imminent danger.

“Among the English gentlemen who paid Mr. Lee particular attention, was Mr. Churchill, whose residence was about two miles from the Mission-House, (at Vizagapatam.) One evening as he was reclining on a sofa, reflecting on his mournful loss, (the recent death of his lady) and watching the slumbers of his two little ones, who were near him on a bed, he was suddenly alarmed with the prospect of a terrible death for them as well as for himself, and as suddenly delivered from both the peril and the fear. A tyger walked into the house, and entered the room; when, beholding his own image in a large mirror, he rushed forward and broke it into a thousand pieces, and then immediately fled from the spot! Whether the alarm and horror thus excited were productive of injury to Mr. Churchill’s health does not appear; he did not, however, long survive the event.”

“An earthquake may be bid to spare,
The man that’s strangled by a hair.”

The Pastoral Instructions, lately issued by the Roman Catholic Prelates in Ireland to their People, contain the following Prohibition.

As to the books which are distributed under the names of Bibles and Testaments, or *Tracts*, as they treat of religion and are not sanctioned by us, or by any competent authority in the Catholic Church; the use, the perusal, the reading, or retaining of them, is entirely and without any exception *prohibited to you*.—Should any of them be in your possession, they are to be restored to the persons who may have given them to you, or otherwise *to be destroyed*, except only Bibles and Testaments, which, if not returned to the donors are to be deposited with the parish priest. [After referring to the example set by the *Heathens* in this respect! this edict, proceeds.] Exclude, therefore, from your houses and your possessions, from yourselves, your children, and your domestics, all *Tracts* or books which, treating of religion, come from a suspected source, or which do not bring along with them the genuine sanction of those whom the Holy Ghost has placed to rule the Church of God!

Obituary.

COMMUNICATED.

CHARLES DENISON, Esq.

DIED, In this city, on the 25th ult. CHARLES DENISON, Esq. aged forty-seven years. Mr. D. had been, for a considerable period, subject to occasional pulmonary attacks, which, although they excited anxiety in the minds of his friends, generally yielded to mild medical treatment, and were for the time removed, by relaxation from business and by travelling. During the present season, he had used these means with very flattering prospects of permanent benefit, and returned from some late excursions into the neighboring States, with better health than he had for many years enjoyed. A sudden cold occasioned, however, a severe relapse, and almost before there was felt to be serious cause for alarm, he received the fatal summons, and was snatched from life and all its prospects.

We cannot permit the mortal remains of this excellent man to be committed to the grave, without bearing testimony (although we do it with weeping eyes and a bleeding heart,) to that exalted worth, which conciliated universal esteem and affection, and which now fills this whole community with mourning. Mr. Denison was a native of New-Haven, and was educated at Yale College, whose public honors he received in 1796. Being distinguished as a scholar and as a man of pure morals, and of discreet conciliating manners, he was soon invited to accept a tutorship in Williams College, from which he was removed to the same station among the faculty of his own institution, where he served several years, with honor to himself and advantage to his pupils. He then entered upon the practice of law in his native city, and continued in it till his death. Fond of his profession, and unambitious of political preferment, he yielded with reluctance, to the repeated call of his fellow-citizens, to a seat in the State Legislature. In this body he was early placed in the chair of the Speaker of the House of Representatives, which he continued to fill with distinguished ability, during many sessions, until the increasing weakness of his lungs obliged him to desist from this arduous duty. He subsequently declined accepting a seat in Congress, nor could any future inducements, however alluring, again draw him from his professional pursuits, and from the quiet scenes of domestic life. He continued, however, occasionally to fill such offices in the magistracy of the city and state, as were compatible with his plan of life, and consistent with his health, and was rarely released from some share of public duty.

Mr. Denison commanded, in a high degree, the respect of his profession. He was a learned and able lawyer; his opinions and his arguments were remarkable for clearness and precision—he rejected every thing extraneous,

and brought all his efforts to bear directly upon the point in debate. Cunning, ambition and vanity had no place in his mind—he did nothing for display—and if his health, especially in the later period of his life, did not permit him to take so extensive a range in argument as some of his brethren, all that he did say, was listened to with the greatest deference and respect. As a counsellor, and guardian, and the depository of many important trusts, no man ever commanded more unqualified confidence. His excellent understanding, and almost intuitive perception of truth—his great professional skill and experience, his inflexible integrity, his mild and cheerful manners, his unruffled temper, his clear method, and exact punctuality, and the high moral tone of his mind, qualified him in an uncommon degree, for offices of trust and confidence. The tears of the widow and orphan will long water his grave, and their blessings on his memory will continue to ascend as a grateful incense to heaven. As a private friend, Mr. Denison was most faithful and affectionate; few men have had more warm friends, and it is believed that he never had an enemy.

In the relations of domestic life, he was a pattern of excellence; he sustained all those relations that are most interesting to human happiness, and he fulfilled their duties in a manner peculiarly useful and acceptable.

Educated in the doctrine and discipline of the Protestant Episcopal Church, he adhered to it both from principle and feeling; but he was perfectly catholic and mild towards those who differed from him, and some of his oldest and most affectionate personal friends were members of other communions. Mr. Denison's religious principles were those of the gospel;—he was averse from display on this great subject, but he reposed his hopes of salvation not on his own merits, but on the great sacrifice of Christ. In his last hours he was entirely intelligent, resigned and cheerful in the contemplation of death.

The suddenness of the occurrence of his danger, brought around his bed-side many weeping and agitated relations and friends, among whom he alone was calm and serene. Perfectly aware of the approach of death, he contemplated the change without dismay: he gave with perfect clearness and propriety, all necessary directions as to his worldly affairs—addressed to each of his friends his last farewell, and his parting benediction and advice—attended with reverence to the last offices of religion—expressed not only his willingness, but his desire to depart, and was favored with a transition so gentle, that life expired without a struggle or a groan, and he seemed to have been spared the usual agony of the last conflict.

In a season of no uncommon mortality, New-Haven has been called to part with a large number of persons distinguished for excellence, usefulness and eminence in society, among whom the names of WHITNEY, and DENISON, will ever be held in grateful remembrance, and the year in which they died, will be a mournful beacon, long conspicuous, in the vast tract of departed time.

DIED, In North Haven, on the 20th ult. Mrs. Martha Trumbull, relict of the late Rev. Benjamin Trumbull, D. D. in the 93d year of her age. This truly valuable woman was eminently qualified to fill the station in which she was placed, and to be associated with the venerable man, "whose praise is in all the churches." Few excelled her in the domestic virtues. It may be emphatically said of her, "she looked well to the ways of her household—her children rose up and called her blessed—her husband also, and he praised her." As a Christian she was exemplary. With patience and submission she bore the infirmities common to her advanced age, together with the loss of sight, and the bereavement of a beloved husband, and died leaving for her friends the cheering belief, that she has exchanged her sorrows for the blessedness of heaven.

[Journal.]

In Jersey City, N. J. on the 21st ult. Lucius A. Dummer, in the 23d year of his age, and youngest son of Capt. Stephen D. of this city.

In East-Guilford, on the 20th ult. Mrs. Joanna Hart, wife of Deac. William Hart, aged 57.—She was the last surviving child of the late Col. R. J. Meigs, and sister of the late Post-Master General.

In Middletown, on the 18th ult. Mr. Lodowick Maynard, aged 35; Mrs. Elizabeth Cornwell, aged 96; Mrs. Nancy P. Sage, wife of Mr. Eber Sage aged 37.

In Meriden, on the 3d ult. of consumption, Mrs. Sarah Perkins, wife of Mr. Liberty Perkins aged 44.

POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

Lines on the death of Mrs. Jennet Daggett, wife of Mr. Leonard A. Daggett, who died on the 19th ult.

How frail and fleeting youth and beauty's charms!
The cold grave wraps them in its silent shade,
The sparkling eye of all its power disarms,
And bids the form, though e'er so lovely, fade.

But ah! forbear these sad repining strains,
Nor dare arraign all-powerful Heaven's decrees;
To pierce futurity, the attempt how vain.
With pitying eye the power benignant sees,

Some hour of life o'erhung with dreary clouds,
That, bursting o'er the woe-devoted head,
Each smiling pleasure, each gay prospect shrouds,
And thus exempts from grief the happy dead.

How oft we see the morn, with radiance drest,
Usher'd by soft songs of the feather'd choir,
While Nature joins her transports to express,
And gives each charm that fancy can desire.

The bright stream gliding the verdant shade,
Reflects each beauty that adorns the green;
'Tis thus each hope to human view display'd,
Appears with rapture shifting through the scene.

Sudden tempestuous winds deform the sky,
And o'er each beauty their dark mantle cast;
The verdant flow'rets sicken, droop, and die,
And shrink unequal from the cheerless blast.

But see the morn, with orient colors gay,
While zephyrs with fresh life the gale inspires,
Rises anew, a calm, unclouded day,
And every gloom before bright Sol retires.

'Tis thus when on the languid bed of pain,
While death asserts his uncontested right,
When every soft attention is but vain
To arrest the soul in her advent'rous flight.

The big drops swelling in the eye of woe,
The ardent prayer, the half-formed hope to save,
By every tender act that love can show,
To snatch from pale disease and from the grave.

Religion's healing power each gloom destroys,
Her bright beams chase each doubt and fear away,
Unfolds to Faith's clear eye transcendent joys,
And on the enraptur'd soul darts Hope's bright ray;

Softens each pang mortality must feel,
When the soul leaves her tenement of clay,
High heaven's unbounded mysteries reveal,
And smooth the passage to the realms of day.

See that angelic form! with looks benign,
With rapture point to happy seats above:
See Faith and Mercy in each feature shine,
Irradiated by celestial love.

Then with submission bow to Heav'n's high pow'r,
Convinc'd unerring wisdom strikes the blow,
That gave to wretchedness the present hour,
But bliss supreme on those we love bestow.

J. F. —, York-street.

USE MADE BY A MISSIONARY OF A SINGLE TRACT.

From a Clergyman in Ohio.

I shall never forget the interesting scenes to which I
have been introduced by the instrumentality of Religious

Terms of the Intelligencer—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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Tracts. About seven years ago, being on a Missionary tour, I passed through Chillicothe in this State, and purchased one dollar's worth of Tracts at your Depository.— Among the rest I had two copies of "DINAH DOUDNEY." I was proceeding northward, and previous to my having examined the Tracts, I had given one of these away. But when at the first place where I stopped so as to have a little leisure, I read over the remaining copy, having never read it before. I was much affected with it, and it then appeared to me to be one of the best adapted things for instructing and impressing the minds of youth and children that I had ever met with. The thought then occurred to me, that here was an instrument well adapted to Missionary purposes; and I determined to use it. I did. At the close of sermons I frequently read it, and commented a little in a way of particular address to the young, and often to parents. I read it in families where I lodged. Sometimes, when they were near, I have called two or three families together to hear it; I have read it in schools; and several times, in travelling, while my horse was resting at noon, I have read it to the family where I stopped. I have indeed, on several occasions, called a meeting for the special purpose of hearing it read. Almost uniformly the result was, whether in public or private, that the audience were deeply interested and affected. It opened a way to the heart and consciences of many that otherwise would not have been touched.— These were some of the best times I have ever experienced. And there are some, both parents and children, that I humbly believe and hope, will be the better for some of those meetings to all eternity. Often was I solicited for *this Tract*. One woman said she would cheerfully give a dollar for it; and many others would have given what would have purchased twenty or thirty. But as I then, for two years, had no other copy, I felt that its value as an *assistant* in my labours, was too great for me to be induced to part with it; and though I have since procured and distributed a great many copies of the same, I still carefully preserve my old copy. And although it is much sullied, and leaves broken by frequent folding, yet I think I can read the story better from it, than from the new ones. You will excuse the prolixity and partiality of this account; but when writing on the subject of Tracts, the scenes of former days occurred to my mind with such force, as impelled me to disclose them, to those who, if any ought to know them.

I ought to notice, that some months since, Mr. J. S., a member of my society, gave me \$7.50, to purchase Tracts for distribution. I have now but a few left, and in a few days expect to part with them all.

Striking reply of a plain countryman.

A poor man who had heard the preaching of the gospel in one of our villages, and to whom the word had been blessed to his salvation, was the subject of much profane jest and ridicule among his fellow-workmen and neighbors. On being asked whether these daily persecutions did not make him ready sometimes almost to give up his profession of attachment to divine truth; he replied, "No! I recollect what our good minister once said in his sermon, that if we were so foolish as to permit such people to laugh us out of our religion, till at last we dropped into hell, they could not laugh us out again."

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